

# The Discoverer

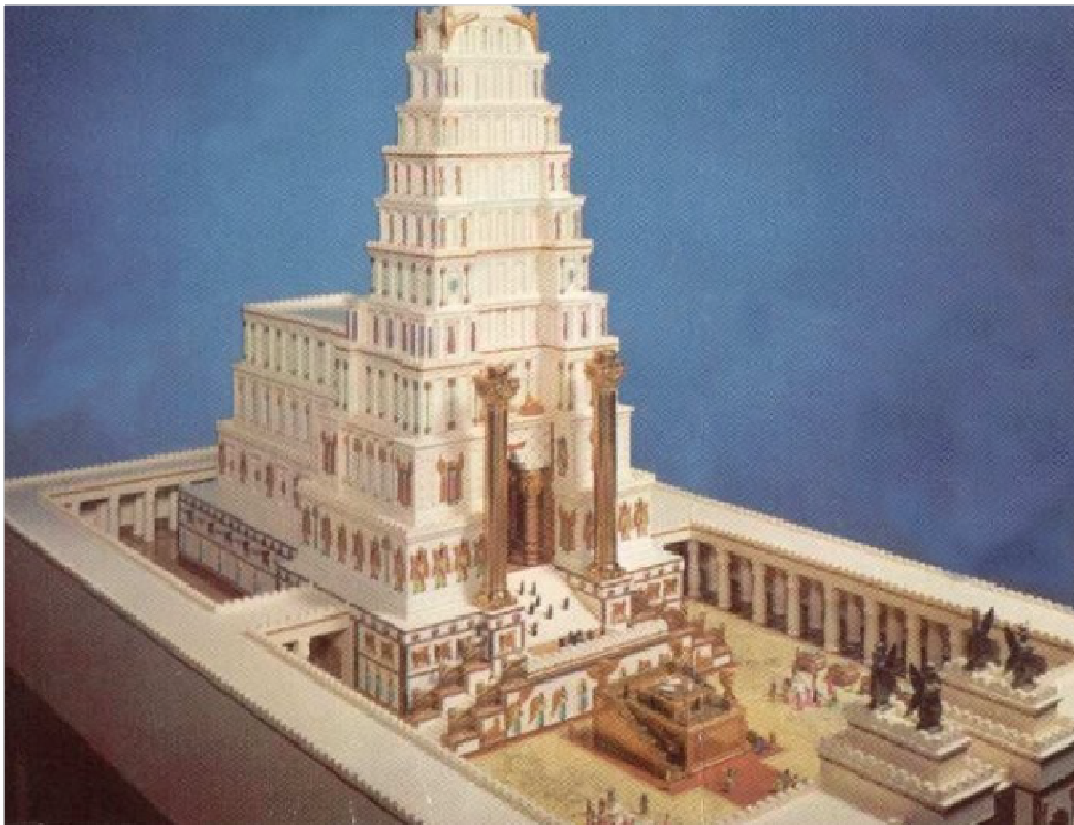
**The Monthly Newsletter of The Lodge of Discovery**

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## Greetings Brethren,

A milestone has been reached with this, the 50th edition of the Discoverer.

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## KING SOLOMON'S TEMPLE

**Membership e-mail address list**

A list of current members and their e-mail addresses is available on request.

## Why they attend Lodge—some thoughts about etiquette

There are men of great wealth, many have said, or of eminence in a profession, or the head of a state, who have the name of Mason and, if so, doubtless have attended lodge. Why did they do so? If of wealth, would it not be pleasanter at home? If in a profession, would not the time of one whole evening be elsewhere more profitably employed? Why should the head of a state attend at some small, obscure lodge two or more evenings each month?

Could he not more interestingly spend his hours?

Perhaps! The fact remains that they, and men of their sort, attend lodge. It is for those who do not know a Mason or a lodge to explain why. Those brothers know why. There is in Masonry now a quality that has been in it since the memory of man runneth not to the contrary, for our craft is so very old that we have nothing left from its first beginnings to tell us how old it is. Anyhow, nothing in writing. Yet we have its Ritual, and it manifestly is old how old, no reader of these lines could be persuaded to believe.

In this fact alone, perhaps, is the answer to the question, "Why do they attend lodge?" There is in the Ritual itself something of which no Mason ever tires. Let a Lodge learn to enact the Ritual as it calls to be enacted, with love and reverence, correctly, by trained brothers, and that Lodge will, without further ado, avoid a troublesome non attendance problem.

There are some men who understand very little about comfort, because they have never known it. Not often does such a man become a Mason; certainly he ought not, since Freemasonry can mean little to a man without refinement. If any Mason finds his own lodge too uncomfortable, it will become his duty to remain away, lest he wrong himself.

To sit for three hours on a painful chair or bench, to have unshielded light glaring before him, to breathe air stale with putrid dust, to have to look at stained walls or a ragged carpet or at furnishings scratched and never polished, all this he knows would be inexcusable for himself to endure two whole evenings each month. Such statements call for no proof, but if they did, a proof is at hand: members do in fact remain away.

There is in comfort something seldom or never understood, for it is in a man not to torture or injure his own body; and discomfort is in itself a consciousness of that sort of evil thing, and therefore cannot be tolerated by men of character.

If a lodge have in attendance at its Called and Regular meetings fewer members than it should have, it may be that they remain away not from Masonry but from an uncomfortable place as the same men also remain away from other uncomfortable places, uncomfortable homes, uncomfortable churches, or uncomfortable restaurants. If a man of refinement cannot endure discomfort, still less can he find it possible to endure bad manners. Nobody ever yet has found a way to say why men such as Masons ought to be and are somehow offended by ill-bred associates, whether they wish to be or not. Often enough ancient Freemasons instructed their young apprentices in being gentlemen, and from them demanded instant obedience to Masonic etiquette. This they were impelled to do because they were men of the fine arts and, hence, men of culture, and any boorishness around them became insupportable.

For a man to pass between the Worshipful Master and the altar, for a Secretary to converse aloud or to rattle his papers with a foolish affectation of importance, for members themselves to converse while a degree is being enacted, or for a Master to sit back on his shoulder blades with his knees crossed and his hat on the floor, or for like reasons of indecorum, who is it that can enjoy

his attendance at a lodge where so little respect is shown to Masonry itself?

There were days, possibly, in war when George Washington sat in a lodge convened in a tent, or above a store, but there is never a doubt why he could thus take an evening away from himself and his army. Somewhere around him, he always knew beforehand, would be gentlemen at ease among themselves, and in his presence. He would have absented himself otherwise, and immediately. So would he do now. So would, and should, any other man of culture. It demeans a man to sit in the midst of boorishness. And nothing could be more necessary to any lodge and its attendance than an established observance of that necessary Masonic Etiquette that is itself a Landmark, was required by all the Old Charges and in the first BOOK OF CONSTITUTIONS published, and is so necessary to any acceptable rendition of the Ritual.

In a Regular Communication where no degrees are to be conferred, a Master might expect a lesser attendance than on other nights. There should be no reason for him to do so. Long ago, long before there was a Grand Lodge, when a lodge was organized around its own copy of the Old Charges, Masons used a Regular Order of Business. In a sense our own Order differs from a lodge of 1600 A.D., but not substantially, nor should the literal definition of the words be pressed too hard. Every candidate is given to understand, when he starts his journey, that he is engaging himself to do Masonic work thereafter. The Order of Business has always been the means by which that engagement could be satisfied. It means a work to be done, of one or another kind, by each member, the lodge officers no more than others.

There is in the Order of Business itself something with certain Landmarks implied and every Grand Lodge always requires that a lodge shall invariably comply, that it may revoke a Charter when disorder is permitted. Therefore a Lodge itself becomes uneasy if it has a Master of disorderly habits who begins or ends capriciously, who slurs over the opening and closing ceremonies, or who does not challenge unruliness on the floor. If such occurs, a lodge's uneasiness is justified because its members will begin to stay away. There are some reasons for non attendance that appear to be unimportant, although the mere words themselves belie the appearance, since anything that leads to non attendance cannot be unimportant. What some lodges require now and then is to survey its whole system of lodges notices. What if a Master and his Wardens know where and when a degree is to be conferred if the members do not know it? How can they know it unless notified? There are hidden discouragements to attendance if the necessary notices are neglected. A Master must not let them be overlooked, because that would be a discourtesy to his own members.

by H. L. Haywood  
April 1958



## The Promised Journey

Our Brother has lived by the level and square  
By the way he shared his devotion and love  
In times of life's trials he was there  
Guided by his belief of Heaven above.  
The Master's carpet that he has tread  
In his journey within the three lights  
Has been followed by many brethren he once led  
Without fear from the darkness of the night.

We his brothers now gather at this time  
To pay homage to this Master of many crafts  
Truly of the promise of God he was not blind  
That at the call, all eternal happiness is cast.  
The Grand Architect will receive him at the Gate  
To reward him for all the deeds he's done  
For this my sister and brothers is our fate  
After all our challenges are won.

## THE MASONIC DICTIONARY



Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications which are those that lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political. Morally, the candidate must faithfully observe the Moral Law, and lead a virtuous life, Religiously, he must believe in the existence of one supreme Deity, and must be yielded to His superintending power and divine providences, and he must believe in the immortality of the soul and a future resurrection into eternal life; Physically he must be a man, free born, of lawful age, sound in body and limb, and not in his dotage; Mentally, he must be intelligent, capable of comprehending the profound truths and tenets of the Order; Politically, he must adhere to the principles of freedom and individual liberty of conscience, and be faithful in all civic duties.

### First - the Internal Qualifications are:

1. The applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
2. He must not be influenced by mercenary motives.
3. He must be prompted to make the application in consequence of a favourable opinion that he entertains of the Institution.
4. He must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

### Second - the External Qualifications are, as has already been said, divided into five kinds:

1. **Moral.** That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the award of his own conscience as well as the respect and approbation of the world.
2. **Religious.** Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.

**3. Physical.** These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the Old Charges, "have his right limbs as a man ought to have. (This qualification has been amended by Grand Masters using their powers of granting dispensations to allow candidates with missing limbs and those that are hearing impaired admission into Freemasonry.)

**4. Mental.** This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools, or idiots and madmen are excluded. Although the Landmarks do not make illiteracy a disqualification and, although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.

**5. Political.** These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that that action was the change of a landmark; and the old rule still exists at least in the United States.

*With acknowledgement to Lodge Stirling*

## **GOLDEN FLEECE AND ROMAN EAGLE**

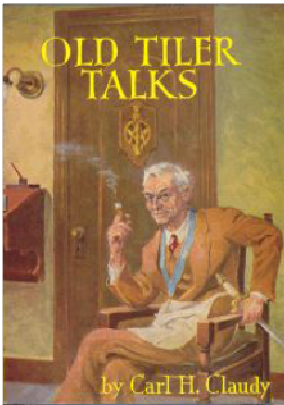
In the 1<sup>st</sup> degree ceremony, the apron with which the initiate is invested is claimed to be more ancient than the Golden Fleece or Roman Eagle. It could be thought that mention of the Golden Fleece was intended to relate to Jason and the Argonauts and of the Roman Eagle to the days of imperial Rome and the legionaries of the Caesars. But several Masonic authorities including, in particular, Mackey, offer different explanations.

In relation to the Golden Fleece, they point to an Order of Knighthood instituted by the Duke of Burgundy in Flanders in 1429. This order recognised the great contribution made to the economy in those days by wool merchants, and the fleece was selected as the badge of the order. These merchants operated in a number of countries including England whose greatest industry was wool.

The Roman Eagle is said to relate to an association of German merchants, called the Hanseatic League, which operated from the 13<sup>th</sup> to the 17<sup>th</sup> centuries and which controlled most of the transport trade of Western Europe. The League's headquarters were at Lubeck and the merchants chose, for their seal, the Arms of Lubeck which featured the Roman Eagle. The merchants called themselves Knights of the Holy Roman Empire.

It is then suggested that English Masons, proud of their traditions established over a much longer period and, perhaps, somewhat envious of the reputations of these foreign orders and their intrusion on the local scene, sought to compare their revered apron favourably with them.

Our Masonic forebears appeared to have viewed the Order of the Garter in a somewhat similar way.



## Old Tiler Talks— HE FOUND OUT

"Old Tiler I can save you some trouble!" announced the New Brother.

The Old Tiler leaned his sword up against the wall and motioned the New Brother to a seat. "I am never adverse to anyone saving me trouble!"

"A petition was read in lodge tonight," continued the New Brother. "Man by the name of Ned Brinkley. I have known old Brinkley for years. I heard your name on his committee. I can tell you anything you want to know."

"Nice of you!" repeated the Old Tiler. "Why does Mr. Brinkley want to be a Mason?"

"Oh, I don't know... same reason we all do, I guess."

"You speak of him as 'Old Brinkley.' How old is he?"

"Must be all of 65, or maybe 68. Carpenter by trade, he is; worked for me off and on for years. The wife never wants a shelf put up or a hinge mended or a fence painted or the gutter spout fixed that we don't call on old Brinkley. He's a fine old chap, very religious too. I rather wondered at the Master putting you on his petition."

"Why?" asked the Old Tiler.

"I know your reputation as a committeeman!" smiled the New Brother. "You dig to the bottom. They don't waste you on people everyone knows about. Brinkley is a dead open-and-shut proposition. Everyone in town knows him, I guess. I don't see why they put an old ferret like you on his trail. But I can tell you anything you want to know about him."

"Except why he wants to be a Mason!" answered the Old Tiler, dryly.

"Well, that isn't important in this case. He is a very religious man, and I suppose wants the religious part of lodge work."

"You suppose! Suppositions are not good enough for me. How does friend Brinkley know there is anything religious about a lodge or Masonry? Why does a very religious man find his church insufficient to supply his religion? Why does he wait until he is 65 years old to want to be a Mason? Those are questions I want answered. You know Brinkley as a workman, an obliging tinkerer with shelves and gutter spouts. But apparently you know nothing else about him except that he is religious. Suppose you tell me how you know that much."

"How do I know he is religious? Why, he goes to church every Sunday and he talks a great deal about it... I don't know!"

"I'll say you don't know! You don't really know anything about Brinkley, do you? Your attitude is too sadly common for the good of Masonry. You are familiar with Brinkley's name and his appearance and his looks; he has worked for you as an odd job man for years. Because he never stole your silver or beat your dog you think he is a good man. Because he talks religion and goes to church you term him religious. He is a part... a small part, but yet a part... of your life, and therefore he is all right for your lodge! Oh, conceited man! As if you couldn't be fooled and taken in and hornswoggled and deceived like anyone else!

"I happen to know considerable about Brinkley. I heard he was going to petition this lodge and I made it my business to find out. Listen, and see how much damage you might have done if I had been less well informed and had taken your estimate of Brinkley for truth!

"Brinkley owes a lot of money. His credit is exhausted. There is nothing bad about the man; he is a well-meaning but shiftless person, who has never either the ambition or the ability to rise above sporadic day wages and occasional jobs. He is weak, so he borrows right and left and runs accounts which he seldom pays, not that he isn't honest, but that he is careless.

"A few years ago he got into difficulties, and seeing no other way out, attempted to become a Catholic. But the good fathers of the church turned him inside out in no time and found out that he had been, at various times, a member of at least four other churches, all for the work he could get and the charity he could receive from their organizations. He has been a member of the Odd Fellows, the Pythians, the Red Men and a few others, in all of which organizations he has been dropped for N.P.D.

"At 65 or more years of age he suddenly conceives a great regard for the Masonic fraternity and wants to join our lodge. Why, I don't know, but I strongly suspect! And my suspicions are well founded in evidence that Mr. Brinkley wants to become a Mason for what he can get out of Masonry in a material way that I shall register a loud, round, and emphatic negative on my report, and I very much suspect that both other committeemen will do the same thing!"

"Oh, well, of course!" answered the New Brother. "I didn't know!"

"Of course you didn't! And because you only guessed and hoped and believed and had no real knowledge, you would have done this lodge a great injury if all the committeemen had depended solely on your report!"

"But I know now... and I won't do it anymore!" pleaded the New Brother.

The Old Tiler grunted.



## AN ERRING BROTHER

Next to the word Mother, no word in our language has more meaning and music in it than the word Brother. It is from above, and it reaches to the deep places of the heart. It is religion on its human side; and in it lies the hope of humanity. The highest dream of the prophets is of a time when men shall be Brothers.

When used Masonically, the word Brother has a depth and tenderness all its own, unique and is beautiful beyond words. It tells of a tie, mystical but mighty, which Masonry spins and weaves between man and man, which no one can define and few can resist. In time of sorrow it is a tether of sympathy and a link of loyalty. Of course, like all other words, it is common enough, and may be glibly used without regard to its real meaning. Like the word God, it may be a coin worn smooth, or a flower faded. But when its meaning is actually and fully felt, no other word is needed among us, except on occasions of high Masonic Ceremony, when we add the word Worshipful, or some other term of title or rank.

No other word has a finer import or a more ample echo, expressive of the highest relationship in which dignity and devotion unite. If we are really Brothers, all the rest may go by the board, save for sake of ceremony. If we are not truly Brothers, all titles are empty and of no avail. For that reason, to omit the word Brother when speaking Masonically is not only a lack of courtesy, but shows a want of fineness of feeling.

What does the word Brother mean, Masonically? It means the adoption of a man into an inner circle of friendship, by a moral and spiritual tie as close and binding as the tie of common birth and blood between two brothers in a family. Nothing else, nothing less; and this implies a different attitude the one to the other - related not distant, united not opposed, natural and unrestrained - wherein are revealed what the old writers used to call "The Happy and Beneficial Effects of our Ancient and Honourable Institution."

Since this is so, surely we ought to exercise as much caution and judgment in bringing a new member into the Lodge as we do in inviting an outsider into the family circle. Carelessness here is the cause of most of our Masonic ills, frictions and grief's. Unless we are assured beyond all reasonable doubt that a man is a brotherly man to whom Masonry will appeal, and who will justify our choice, we ought not to propose his name or admit him to our fellowship.

Still, no man is perfect; and the Lodge is a moral workshop in which the rough Ashlar is to be polished for use and beauty. If the Lodge had been too exacting, none of us would have gained admission. At best we must live together in the Lodge, as elsewhere, by Faith, Hope and Charity; else Masonry will be a failure. The Brotherly Life may be difficult, but it is none the less needful. Our faith in another way may be repelled, or even shattered - what then?

Nothing in life is sadder than the pitiful moral breakdowns of good men, their blunders and brutalities. Who knows his own heart, or what he might do under terrible trial or temptation? Often enough qualities appear or emerge of which neither man himself or his friends were aware, and there is a moral wreck. Some "Defect of Will or Taint of Blood," some hidden yellow streak, some dark sin shows itself, and there is disaster. A man highly respected and deeply loved goes down suddenly like a tree in a storm, and we discover under the smooth bark that the inside was rotten. What shall we do?

Of course, in cases of awful crime the way is plain, but we have in mind the erring Brother who does injury to himself, his Brother or the Lodge. An old Stoic teacher gave a good rule, showing us that much depends on the handle with which we take hold of the matter. If we say, "My Brother has



injured Me," it will mean another; and that is what the Brotherly Life means, if it means anything.

Every Master of a Lodge knows how often he is asked to arraign a Brother, try him and expel him from the Fraternity. It is easy to be angry and equally easy to be unjust. If he is a wise Master, he will make haste slowly. There is need of tact, patience; and, above all sympathy - since all good men are a little weak and a little strong, a little good and a little bad; and anyone may lose his way, befogged by passion or bewitched by evil. It is a joy to record that Masons, for the most part, are both gentle and wise in dealing with a Brother who has stumbled along the way. Masonic charity is not a myth; it is one of the finest things on earth.

What shall we do? If we see a Brother going wrong in Masonry, or in anything else, take him aside and talk to him gently, man to man, Brother to Brother; and show him the right way. He may be ignorant, weak or even ugly of spirit - driven by some blind devil as all of us are apt to be - and if so our tact and Brotherly kindness may be tested and tried; but more often than otherwise we can win him back to sanity.

Have you heard a tale about a Brother, a suggestion of a doubt, an innuendo about his character, some hearsay story not to his credit? If so, did you stand up for him, ask for proof, or invite suspension of judgment until the facts could be heard; remembering that it is your duty as a Mason to defend a Brother in his absence? Such things are seldom said in his presence. It is not fair to tell him what is being said and learn his side of the tale? If we fail in our duty in such matters we fail of being a true Brother.

When we have learned the truth and have to face the worst, what then? Long ago we knew an old Mason, long since gone to the Great Lodge, who was chided by a Brother for continuing to trust a man they both knew was taking advantage of the kindness shown him. The old man replied: "Yes, but you never know; I may touch the right chord in his heart yet. He is not wholly bad, and some day, perhaps when I'm dead and gone, he will hear the music and remember." And he did!

Hear the music? Ah, if we would hear it we must listen and wait, after we have touched "the right chord." And if the right chord is "In Us" something in him will respond, if he be not utterly dead of soul! If he does respond, then you will have gained a friend who will stick closer than a Brother. If he does not respond - and, alas, sometimes they do not - then we must admit, with a heart bowed down, that we have done our best, and failed. Some inherent failing, some blind spot, has led him astray, dividing him from us by a gulf we cannot bridge. So a Mason should treat his Brother who goes astray; not with bitterness, nor yet with good-natured easiness, nor with worldly indifference, nor with philosophic coldness; but with pity, patience and loving-kindness. A moral collapse is a sickness, loss, dishonour in the immortal part of man. It is the darkest disaster, worse than death, adding misery to guilt. We must deal faithfully but tenderly, firmly but patiently with such tragedies.

It is facts such as these which show us what charity, in a far deeper sense than monetary gifts, really means. It is as delicate as it is difficult in that we are all men of like passions and temptations. We all have that within us which, by a twist of perversion, might lead to awful ends. Perhaps we have done acts, which, in proportion to the provocation, are less excusable than those of a Brother who grieves us by his sin. "Judge not lest ye yourselves be judged. Truly it was a wise saying, not less true today than when the old Greek uttered it long ago, "Know Thyself." Because we do not know ourselves, it behoves us to put ourselves under the spell of all the influences God is using for the making of men, among which the Spirit of Masonry is one of the gentlest, wisest and most benign. If we let it have its way with us it will build us up in virtue, honour and charity; softening what is hard and strengthening what is weak.

If an erring Brother must be condemned, he must also be deeply pitied. God pities him; Christ died for him; Heaven waits to welcome him back with joy. He has done himself a far deeper injury than he has done anyone else. In pity, prayer and pain let our hearts beat in harmony with all the powers God is using for his recovery. "There remaineth Faith, Hope and Charity; but the greatest of these is Charity."

*Sourced from the SHORT TALK BULLETIN - Vol. IV October, 1926 No. 10.*

*With acknowledgement to Lodge Stirling*



### Lodge Birthday

### News from the South

#### Charles Kleiman 21 (J)

Our current Senior Deacon has been very busy, with his staff, carrying out works at our Lodge building—fencing front and rear of property, painting and repairing fascia on building, replacing fascia on roof over door, washing roof and walls, trimming front hedge, replacing tap with vandal-proof model, painting door (another coat required), removing guttering, brackets and tank (now looking for a new owner waiting for offers at Van Ag) and probably some other things that escape me! Well done Andrew—the new look is timely with the imminent Installation meeting.

## TRUST

Trust is such a simple word, but it has the strength to hold personal relationships together, or to command the loyalty of a nation's people.

We learn to trust our lives to our parents as children, and as we get older we add complete strangers whether they are doctors, military officers, police, airline pilots, or the engineers who design our bridges and skyscrapers for example.

When we trust, we are saying that we believe the "trusted" individual to be being honest, forthright, reliable, and will not cheat or betray us.

Sometimes trust must be earned, but more often or not, we implicitly trust people simply because that's what we have been taught at home and are used to.

Funny thing about trust, though. Once it has been betrayed, it is virtually impossible to gain it back 100%.

We can try to forget, but there will always be at least that sliver of doubt and what a traumatic and emotionally painful event that can be.

Thus we must make sure to closely guard the trust bestowed on us by others and hope that others will know us and deem us to be trustworthy.

We know that there are those who prey on the trust of others.

The business man who deceives trusting clients, those who fabricate the trust for personal gain and , the cheater who betrays a lover; these are all people who take advantage of the trust others put into them and brake that trust for personal financial interests or temporary satisfaction.

They have sold a piece of their soul to get there.

This is not what Freemasons do. One cannot be a true Freemason if he behaves like this toward others, particularly toward Brother Freemasons.

Being Freemasons, trust is ultimately the reason we take the obligations we do, and commit to a life of spiritual living & growth.

It is part of standing uprightly as a Freemason, something we swore to do when we took our obligation as an Entered Apprentice.

When we are recognized by our fellow Brothers as Freemasons, they must know that we understand and appreciate the promises that we made and we are living by those valuable tenets of our Institution (the same ones they made) and so we can be fully trusted. And as long as we live by those tenets, we can never find ourselves to be proven untrustworthy.

*Taken in part from an article titled. **Trustworthy***

## Humour

### ON THE LIGHTER SIDE

A few more gems! These actually appeared in church bulletins or were announced at church services:

Miss Charlene Mason sang "I will not pass this way again," giving obvious pleasure to the congregation.

The Fasting & Prayer Conference includes meals.

Eight new choir robes are currently needed due to the addition of several new members and to the deterioration of some older ones.

Pot-luck supper Sunday at 5:00 PM — prayer and medication to follow.

Low Self Esteem Support Group will meet Thursday at 7 PM. Please use the back door.

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Bring your husbands.

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### **The Deaf Italian Bookkeeper:**

A Mafia Godfather finds out that his bookkeeper, Guido, has cheated him out of \$10,000,000.00. His bookkeeper is deaf. That was the reason he got the job in the first place. It was assumed that Guido would hear nothing and would therefore never have to testify in court.

When the Godfather goes to confront Guido about the missing \$10 million, he takes along his lawyer, who knows sign language. The Godfather tells the lawyer, "Ask him where the money is."

The lawyer, using sign language, asks Guido, "Where's the money?"

Guido signs back, "I don't know what you are talking about." The lawyer tells the Godfather, "He says

He doesn't know what you are talking about."

The Godfather pulls out a pistol, puts it to Guido's head and says, "Ask him again or I'll kill him!"

The lawyer signs to Guido, "He'll kill you if you don't tell him."

Guido trembles and signs back, "OK! You win! The money is in a brown briefcase, buried behind the

Shed at my cousin Bruno's house."

The Godfather asks the lawyer, "What did he say?"

The lawyer replies, "He says you don't have the balls to pull the trigger."